5: Jenness--78A (1913-16) 1924 Copper Eskimo
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"The Origin of Day
(Told by Ilatsiaq)

In the first times the land was dark. Both the fox and the brown bear were men. They met once out on the ice and the brown bear said:

....

'Be dark, be dark, then dogs will smell out the seal-holes better.'

But the fox said:

....

'Be light, be light, be day, then dogs will smell out the seal-holes better.'

The fox was the greater magician and the light came. The brown bear then went off to the land and the fox stayed on the ice. Ever since that time the Eskimos have been grateful to the fox for creating the light."

5: Jenness--79A (1913-16) 1924 Copper Eskimo
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"THE ORIGIN OF THE CLOUDS
(Told by Ikpakhuaq and Uloqsaq)

The earth was once very warm; there were then no clouds, no snow, no ice, no fog. The sun said, 'I know the people all over the earth.' In the evening, when the moon went down, it said, 'Now the people are going to have their eyes protruding from their heads because of the darkness.'

During those days animals talked like men. A female brown bear captured an Eskimo named Upaum and carried him off to her den for her young cubs to eat. miluq·aqca a'luk, miluq·aqca a'luk, 'Here's something for you to suck,' she said to them. She lay down to sleep, leaving the two cubs to keep watch. Upaum pretended to be dead and lay with his eyes closed. After a time, when all was quiet, he opened them very cautiously, but the cubs saw him. U·paum i·ɲ wi·palɛ'k·ɔq, 'Upaum is opening his eyes,' they called to their mother. The old bear sprang up, but seeing Upaum lying quite motionless with his eyes closed, she lay down to sleep again. After a time the cubs went off to get some wood. Upaum said to himself, U·paum wi· 'luni pi·'li, 'Upaum, open your eyes and do something.' Then he rose, seized a billet of wood and smote the mother bear over the head. The blow was not fatal, but it left the animal stunned for a few minutes, during which time Upaum made his escape. Presently he heard the bear following him, so he climbed to the top of some willows and remained there while the bear was vainly

searching for him on the ground. 'As long as it is light,' he thought to himself, 'I can hold on to these willows without getting tired.' After a time he descended and ran away, but the bear found his tracks and followed. Then he stooped down and drew an imaginary line along the ground. Immediately a great stream of water gushed forth, which swelled into a mighty river flowing between him and his enemy--the modern qɔγλɘ′qtoq or Coppermine river. qanoq hɑ́m·a ikaq·eun, 'How did you cross this river?' called out the bear; and the man replied ălu'γλuγolu kunɪ́γλuγolu imɛ́qaγa, 'I drank it and snuffled it up and emptied it.' The bear tried to do the same, and drank and drank until it burst. The warm steam that mounted up from its body became the clouds."

"THE ORIGIN OF THE CLOUDS--SECOND VERSION
(Told by Ilatsiaq)

In the first days the sky was serene and cloudless. There were not many people living then, and bears could talk like men. A man and a woman went hunting one day. They met a brown bear and the man in his terror stood still. The bear seized hold of him, bit him to death and carried him off to its den. The woman followed it and, waiting until it was asleep, struck it on the head with an adze and killed it. But there was another bear sleeping beside it, and it sprang up and pursued her. She sat down on top of a hill and waited for it to come up. When it drew near she said:

ku'k mau'ŋa aula'γli 'Let a river spring up hither.'

Immediately a raging torrent burst forth from the ground and flowed between her and the bear. The bear called out:

qa'noq ha'm·a ika'q·eun 'How did you cross this?'

and the woman replied:

kuni'xuγolu alu'xuγolu ika'q·aγa

'Snuffling it up and drinking it up I crossed over it.'

The bear tried to do the same, and drank and drank until it burst. The steam from its body clouded the sun. The river which was thus created is now called the Saravaktoq.

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i.e. the Raging Torrent.

"Cf. Rasmussen, p. 183; Rasmussen and Worster, p. 84; Boas, Bulletin, A.M.N.H., Vol. XV, pt. I, p. 177f., 308f.; Jochelson, p. 364 (6)."

"THE ORIGIN OF DEATH
(Told by Ilatsiaq)

In the first days no one died upon the earth. Now there was a family dwelling inland in the country of Kigliniq one summer. As winter came on they dropped down to the coast, where they wandered about from place to place, without food, until at last the woman dropped in her tracks and died. She became a hill which now bears the name of Uvaiyoq. The father and the two boys went on a little farther, then the boys also dropped down and died, one after the other, becoming two hills which are called Uvaiyokuk. Finally the man himself dropped down, and the hill into which he was converted is known as Uvaiyuluaq. On its sides one can still discern his ribs. These four hills lie close to the shore in the country of Kigliniq, and are recognisable by their precipitous faces. (1)

This family was the first to perish. Other Eskimos in the same country went to a fishing lake named Ariaq. There, desperate with hunger, they killed and ate each other. In this way they all perished. But at another lake, Eqaluktutsiaq, a short distance away, there were some other families, and one of the natives managed to shoot

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"1. Probably they are the hills marked on the chart behind Wilbank bay on the south coast of Victoria island."

a loon with his bow and arrows. This was divided up amongst the people, but so many were they that the bird had to be cut at every joint in order that everyone might receive a tiny morsel. However, it saved their lives."

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"THE ORIGIN OF MANKIND

(a) Told by Higilaq

A white woman (ᑯᑐᒃᒐᐱuna·) was constantly changing her husbands. At last a man said to her, 'You are always wanting to change your husband, you had better marry a dog.' She did, and her offspring were brown and white bears.

(b) Told by Milukattak

Once there was a woman who was always changing her husbands till at last her father made her marry a dog. Her children were a brown bear, a white bear, human beings and dogs. The human children wandered off to different places, and became different, some turning into white men, others forming the different tribes of Eskimos.

(c) Told by Ilatsiaq

A woman's father once said to her, 'You don't want to marry any man, you had better marry a dog.' The result of the union was a litter of pups, which turned into brown bears when they grew up and devoured their grandfather, then ran away.

(d) Told by Uloqsaq

In the first times there were no men and only a single woman. She mated with a dog,

and bore therefrom a litter of dogs and human beings. The latter increased in numbers, and the woman proceeded to plant them out in different places. Some in one place became white men, others in another place Indians, while still others became Eskimos. Thus the different countries were populated.

(e) Told by Ikpakhuaq

There once lived a man with a wife and one daughter. The daughter, as fast as she married one man, deserted him and married another. At last her father married her to a dog and marooned her on an island. There the woman bore two children. After a time the man went to visit his daughter, leaving his wife on the mainland. As soon as his kayak put in to the beach he was approached by a brown bear and a white bear, his daughter's children, whom their mother had sent to kill their grandfather. They licked all along the side of his kayak till the man became angry and attacked them, whereupon the brown bear turned on him and killed him. The woman continued to have the dog for her husband, and used the two bears to drag her sled, but the brown bear ever since that time has been very savage and goes out of its way to attack mankind. Finally the woman went into the water to live. Now when the Eskimos are plagued with bad weather their shamans call upon this woman to relieve them. Sometimes she is kind and helps people, but sometimes she is angry and tries to kill them by sending bad

weather and breaking up the ice."

"Cf. Rink, story 148; Kroeber, p. 167; Rasmussen, p. 104f.; Meddelelser om Grønland, Vol. XXXIX, p. 270f.; Boas, Bulletin, A.M.N.H., Vol. XV, pt. I, p. 359 with references; Hawkes, p. 152; Nelson, p. 482f.; Jochelson, p. 374 (1[illegible]), Petitot, p. 301f."

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and party until the official program came to an end. Some of the more elderly natives, wearied with the eight hours' continuous performance, then retired to rest; but the younger kept up the dancing until early morning.

During the two days that followed, gossip and barter divided the hours with informal dances. Our visitors watched me furtively. Only one white man had crossed their lives before, and even he had vanished before they knew him intimately, or could assure themselves that he really came from that far-distant corner of the earth where a great pole props up the sky. They remembered the legend which said that Eskimos, Indians, and white men were originally brothers, their mother a beautiful woman who rejected every suitor until her father's dog, metamorphosed into a handsome young man, visited her and won her love. She herself went down to the ocean floor to preside over the waves, the fish, and the sea mammals; but her children scattered in all directions. Only the Eskimos remained human; the Indians kept their human forms, but became like wild beasts at heart; and the white men degenerated into monsters even in outward appearance.

So the Tormiat followed all my movements with the utmost curiosity. They still thought their legend partly true, and waited expectantly for evidence of my "monstrosity." Icehouse herself, my adopted mother,